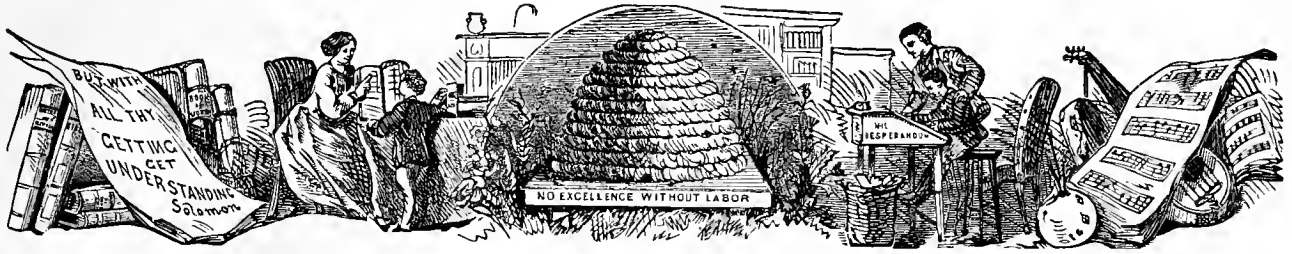


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. 9.

SALT LAKE CITY, SATURDAY, NOVEMBER 21, 1874.

NO. 24.

“**T**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be



not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.”

The following sketch from the pen of a writer familiar with the customs of the land of Palestine, where our Lord dwelt, and other lands contiguous thereto, will doubtless be interesting to our readers:

“It may generally be taken for granted now, in the East, that anything will yield to the pressure of money. The

influx of tourists has opened the eyes of the greedy people to the possibility of gain. And they will admit foreigners to almost all their shrines for a quiet bribe in silver or gold.

"But there is one exclusion preserved even to this day in the habits of every community. We had occasion to try it twice; once in Egypt, once in Palestine. We had a double interest in the attempt. We desired to see the ceremonies of a real native wedding; and with the old parable of our Lord in mind, we felt curiously inclined to test the rigidity with which the way was guarded, after that moment in the marriage when the parties had entered the guest-chamber. And we were very sure, after our earnest and persistent proffers of almost extravagant sums at the portal, that there is no possible entrance to be gained, when once the master has arisen and shut to the door.

"Usually great pomp attended marriages among the wealthy classes at the time when our Lord told this familiar tale of the ten virgins. The actual ceremony was performed on the banks of a stream, in the presence of many friends of both bride and groom. After this they remained for a seven days' feast at the house of the girl's father. She was then conducted, with a train of much magnificence, to her husband's home. The time was chosen for this late at night. On the way thither the company were met by a procession of female friends and relatives of the bride, bearing lit torches. There at the new establishment they had another banquet, called the marriage feast. This is the one in particular, among all the festivities, to which our Lord refers.

"It was the duty of this attendant train to await the other one, until the proclamation should be made from a single person set to keep watch—'Behold, the bridegroom cometh'—when they were to join in with them, swell the numbers, and accompany the newly-wedded pair as their guests to the mansion. Of course, for purposes of convenience and safety, as well as for exhilaration and brilliance of welcome, all the company bore torches in their hands.

"These lamps were very simple affairs. They burned with a flaring smoky light; and as the flame grew dim, needed to be fed from the vessels, or small cans, which were carried with them.

"Now in those countries the climate gives a luxurious lassitude to the frame. When anybody has a task of waiting to do, he invariably goes to sleep. So these ten maidens slumbered. But before long the voice, sounding through the shadows, awakened them again.

"With eager haste, one would imagine they would spring up at the call. One quick glance they would cast down the avenue to see how near at hand was the expected train. Then they would turn attention to their torches. Generally, if they sleep, people there stick the end of the staff into the soil, leaving the flame to flicker slowly, and delay itself under its own snuff. These virgins can trace the line of their companions far in the distance, by the glimmer, and perhaps they can hear one of the strains of music. In haste arranging their robes, they catch their torches in their hands, pulling away the charred fragments of linen, and pouring on fresh oil from the cans beside them. One by one the new flames kindle, and pour a flood of red radiance over the group.

"One word about the ordinary oil-stores. When the five foolish virgins discover they have nothing in their vessels, they instinctively seek to borrow. But the others reply, 'You are to go and buy for yourselves.' Now nobody can do that in the East at midnight. The shops for traffic are mere shanties on the side of the street, almost like sheds against the wall. They

have no windows or doors. They are six or eight feet wide and deep; resembling our most insignificant fruit stands on the pavement. They shut up at night with a covering, like a bulky box or bin, and close with a hasp. The shop-keeper does not live in them, nor stay near them. To get any commodity whatsoever in the night time is simply impossible. And one can predict no success on the part of the five disappointed women who went on their errand at that late hour."

Old America.

BY G. M. O.

ADAM.

GEOLOGICALLY, America is as old as any if not the oldest of the continents; but we cannot ascribe to the world that great age that many scientific men have. Professor Hitchcock, in his excellent work on elementary geology, says, "that the coincidences between geology and revelation, upon points where we might reasonably expect collision if both the records were not essentially true, are much more numerous than the apparent discrepancies, and therefore the presumption is, that no real disagreement exists; and that geology ought to be regarded as a new means of illustrating, instead of opposing, revelation." Too many of our learned men of late years ignore the Mosaic history of the creation of our globe entirely; others adhere strictly to the prevailing opinion that limits the duration of the world to man's brief existence of a few thousand years. Into this controversy it is not our intention to enter, being satisfied with two points in which all reasonable men agree—that God created the world, and that man was among the latest of the animals to inhabit it. Now the great question is, since mankind had a beginning what continent was blessed as a dwelling place by our first parents, Adam and Eve. Generally to Asia has been assigned the honor; but some investigators, who have devoted much study and time to the subject, believe that the human race first sprung into existence in America. Forty years ago the learned antiquarian, Samuel L. Mitchell, of New York, with other gentleman eminent for their knowledge of natural history, advanced the theory that America was the country where Adam was created. With the present state of our knowledge of the past this idea is not an absurd one, and it is important enough to deserve the attention and reason of all readers of history. Mr. Mitchell supports his theory by tracing the progress of colonies westward from America over the Pacific ocean to new settlements in Europe and Africa. Mr. Josiah Priest, author of a work on American antiquities, opposes this opinion on the grounds that the names of the rivers rising out of the region of country called Paradise are given in the book of Genesis and one of these rivers (the Euphrates) still retains its name. Mr. Priest forgets that sixteen hundred years after the creation a mighty deluge covered the earth undoubtedly changing its character altogether, leveling mountains, elevating plains and forming new rivers while obliterating the old ones. Again the place of the creation of man is claimed to be in Cashmere in the Himalaya Mountains. This range it is supposed was the first dry land which appeared above the water, the rivers of Eden being the Ganges, Indus and Brahmapootra. These are only conjectures, supported by no substantial facts. To all historians the precise location is unknown and we can adopt the theory with as much reason and

propriety, that the great valley of the Mississippi was the paradise of Adam as we can reasonably suppose that man inhabited this same section of country previous to the deluge judging by the relics found and pronounced by scientists undoubtedly antediluvian. When excavating the foundation of the gas works at New Orleans at the depth of sixteen feet the skeleton of a man was found. The head lay under the roots of a cypress tree all belonging to the fourth forest. There are ten similar growths buried below the present upright forest. Cypress trees are noted for their antiquity. One in the garden of Chapultepec, Mexico, Baron Humboldt considered over six thousand years old. In digging a well at Cincinnati, Ohio, in 1820, at the depth of eighty feet, the workmen came upon the stump of a tree, three feet in diameter, rooted in its native soil, which had been cut with an ax or sharp instrument. Iron rust was found on the top of the stump as if the ax had been decomposed during the time the mass of earth rested upon it. The drift in which it was found is apparently as ancient as any portion of the Mississippi valley. In July 1868 in digging a well for the Union Pacific Railroad, four hundred and fifty miles west from Omaha, the workmen at the depth of sixty-eight feet came upon a deposit of human bones. At Quebec, Canada, a fossil human skeleton was found in the solid chert rock, the same formation underlying the city. Dr. Dickeson found a human pelvis near Natchez, on the bank of the Mississippi river, in a fossil state. A few years ago a human skull well preserved was found near Altaville, California, one hundred and twenty feet below the surface of the ground. Overlying this relief were formations of basalt and lava. Mr. Jeffries ("Natural History of the Human Races") says this skull is doubtless that of the lost race of America, and places its deposition at a very remote era—at a much earlier period even than has been allotted to the creation of man. Professor Agassiz, lecturing at Mobile in 1853, presented the remains of a human foot and jaws with teeth, found in the coral reef limestone at Lake Monroe, and asserted that it had been buried in the rock ten thousand years ("Types of Mankind"). The stalagmite caves of Brazil contain fossils of man that show by the growth of the stalagmites that the bones have been covered many hundred years. Dr. Ldefonzo of Rio Janiero found a fossil bone of man in one of these caves in that vicinity. It was deeply buried in the clay underlying the stalagmite floor of the cave and he estimates the covering over the fossil had existed in the cave since the formation of the floor by the carbonate waters, twenty thousand years. In reference to discoveries made on the coast of Ecuador in 1860, James S. Wilson, Esq., found at various points extending over sixty miles, ancient pottery, images and vessels, finely wrought, some made of gold. The geological formation where these remains were found is reported to be "as old as the drift strata of Europe," a stratum of ancient surface earth, covered with a marine deposit six feet deep. Sir Roderick Murchison infers from this discovery that this land after being occupied by man had subsided and settled below the ocean long enough to accumulate the marine deposit and again been elevated, since which time forests have grown which are older than the Spanish conquest. This places human civilization in South America as far back as the time of the old stone age of Western Europe.

From an article lately going the rounds of the press, we are informed that a learned linguist of Brazil will shortly publish a work over which he has devoted several years of study, and wherein he will prove, or endeavor to prove, that language originated in South America.

We might multiply the evidences of man's existence on this continent previous to the flood; but enough has been given to establish his antediluvian antiquity. And although we are not able to present any definite facts from profane history that Adau was established on this hemisphere, we still have problems based on scientific researches carrying as much weight and reason towards the assertion of the fact (that Adam was an American) as our opponents can bring to bear against us. The unbiased mind of man is beginning to look at things as they are, not as they wish them to be. And the modern sciences, when rightly compared by the unprejudiced reasoner, daily demonstrates and are all tending to prove most clearly the truthfulness of our sacred writings, and that the hand of an allwise Creator has controlled and will continue to control all creation with a wisdom and judgment so far beyond our puny imaginations that we are utterly lost and confused when we attempt to penetrate the divine glories of the future or explain or make clear His work and will during the long ages of the mysterious past.

SALT MANUFACTURE.

BY BETH.

CULINARY salt is not an artificial product; it is prepared for us naturally and stored up for use beneath the earth. In solution, it abounds in the ocean, in salt lakes and in brine springs. It is seldom found quite free from other salts and earths. Too often it is filled with impurities, as, for instance, when it is collected from saline deposits on the margins of lakes, or where the waters of brine springs have spontaneously evaporated. Even the "rock salt," that looks so clear and apparently free from impurities, when dissolved in pure water, reveals the presence of most uninviting forms of animal and frequently vegetable organisms. We may understand the causes that give rise to these impurities by observing the condition of the waters of the Great Salt Lake, which contains at certain seasons of the year myriads of crustaceans, visible to the eye, and other forms of life revealed by the microscope. From this cause when the waters of the lake recede from any part of the shore where these organisms exist the salt which is formed is more or less impure.

To remedy the inconvenience which arises from the use of the natural salt found in this country, resort to boiling will probably be the best method, as the process of solar evaporation and crystallization is slow and uncertain. Besides which, soluble salts of various kinds cannot be removed without boiling. The presence of these salts is known by the deliquescence they undergo on exposure to a moist atmosphere.

Table salt is a chloride of sodium, that is the elementary body chlorine chemically combined with the metal sodium. But chlorine may combine with other metals and form salts, as magnesium, calcium, ammonium and lithium. These metallic salts, and others also, are found in brine springs as well as in the ocean and salt lakes, and are a constant source of trouble to remove by the salt manufacturer.

The manufacturing processes differ in different countries. Where the climate is warm and the atmosphere free from smoke and dust, the brine is subjected to a kind of filtration through basket work made of twigs, etc., in passing through which the various earthy particles held in suspension are separated. Soluble lime is made insoluble by losing part of its carbonic acid, by which it becomes carbonate of lime. It is by means of "graduation" possible to make a very weak brine

very strong, so that considerable expense is saved in the boiling process. We can easily understand that much must depend on the weather in such a process, for moisture retards evaporation, wind carries away salt particles, and frost affects the chemical constituents of the brine, so as to interfere with the boiling process by the presence of chloride of magnesium. It is sufficient to say that a very large percentage of impurities can be removed by this simple percolation of brine through faggots of thorn built up like a wall, above which the brine is placed in troughs and allowed to trickle slowly, constantly increasing in strength and purity, until it is fit for boiling. Much sedimentary matter is accumulated in the brine troughs, which consists of a fine mud containing valuable fertilizers, etc.

The boiling process still further purifies; it consists of two distinct operations, evaporation and crystallization. When the clear brine is boiled, which is done in wide sheet iron pans, beneath which adequate flues pass so as to keep up rapid ebullition, as the water is removed by evaporation more brine is admitted. The scum that accumulates on the surface is raked off, and the boiling continues until crystals of salt begin to form on the surface. The fire is then lessened, and the salt continues to form. When the brine pan is kept at a high temperature the crystals are small (fine salt), a lower temperature gives a longer time for crystals to grow, hence they grow larger (coarse salt). The shape of the salt crystal is hopper-like (cubic, with pyramidal depressions on each face); the shape, however, is modified by the presence of other salts. The chloride of magnesium interferes with the operation by forming a hard surface salt that retards evaporation; by adding weaker brine containing sulphate of soda this evil is remedied. The salt as removed from the pan is drained on sloping boards, the brine running back into the pan. In England the very fine salt is put into conical baskets made of wicker work (basket salt). When the salt is dried it is packed ready for market.

Salt is a very important article to manufacture wherever it is abundant, as other industries are connected with it. Should a very superior table salt be made here, the world is open for a market; instead of which we are actually importing that article from beyond the sea. Pure chloride of sodium never attracts moisture from the air; moist salt contains more or less chloride of magnesium; impure salt, from other causes, when dissolved in pure water, reveals its impurities. Our Levan brethren are paying some attention to salt manufacture, and steps are being taken by them to supply the public with a marketable salt.

THE LAMANITES.

BY JOHN NICHOLSON.

LOOKING at the present condition of the Indians or Lamanites, it might seem next to impossible for them to ever become "a white and delightsome people," as predicted in the Second Book of Nephi, but that prophecy will surely be fulfilled, for the Lord has spoken it. They became a dark and loathsome people in the first place because the curse of God rested upon their fathers, descending to the children, on account of their great wickedness, and that being the effect produced by the curse of the Almighty, the effect of His blessing will be the opposite, making them, instead of "dark and loathsome," "white and delightsome," and the latter effect will commence to operate and continue as the scales of darkness fall from their eyes and they believe on Jesus Christ their Savior. Many of the readers of the INSTRUCTOR have,

doubtless, known instances wherein people who have been afflicted with disease have been healed by the power of God, through the administration of the Elders, and this is quite as marvelous as the converting of the Lamanites from their present condition to that of a respectable people.

Almost the first question asked of the Elders by those Lamanites who were baptized was, "What can we do to be independent? We wish to support ourselves and be like the white people." The Elders to whom this question was put gave them good counsel, which they showed the greatest willingness to adopt. They were told it was very wrong to drink "fire-water," or whisky, and many of them would not touch a drop of the stuff on any account. They were told it was better to wash their faces and keep them clean than to paint them, and many of them have ceased to use paint. The majority of them in that western part are probably more honest than the same number of white men. About a hundred and seventy of them have taken to farming, and they raise wheat, potatoes and other products, and the writer is informed that Elder E. Tadlock recently took up a tract of land a hundred and sixty acres in extent for them to cultivate and settle upon; it will be seen therefore that no sooner do the scales of darkness begin to fall from their eyes than the foundation is laid for their becoming "a white and delightsome people," an industrious and respectable people, and it will be seen from what has already been written of this article that a commencement has actually been made in that direction.

An account has been given in this article of three visitations of personages to the Goshute chief, Toobuka. Now the natural inquiry arising in the mind of the young reader will be as to who the beings were who paid him those visits. Of course the writer cannot say definitely who they were, but, basing his conclusions on the "Book of Mormon," he thinks there is good reason for believing that they were certain members of the quorum of the Twelve Apostles chosen and set apart among the Nephites on this continent by Jesus Christ, personally, when He visited them after His crucifixion and resurrection at Jerusalem. You who have read the New Testament probably remember that John, "the beloved apostle" of the Savior, asked of Jesus that he should be permitted never to taste of death until the Lord should come to the earth in His glory, and that that desire was granted to him. Well, there were three of the Nephite apostles who desired the same thing, and the Lord granted it to them. But it is probably best to give the passage in the Book of Mormon touching upon this matter, which will be found on page 488, 13th chapter of the Book of Nephi, par. 3 and the first three lines of par. 4:

"And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, what is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, we desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three, and said unto them, what will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was

lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality; and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand; and for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

“And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed.”

(To be Continued.)

LAPLANDERS.

THE Laplanders are very lean in flesh, having thick heads, prominent foreheads, hollow and bleary eyes, short flat noses, and wide mouths. They are swift of foot and very strong, so that a bow which a Norwegian can scarcely half bend, they will draw to the full, the arrow reaching to the head. The usual exercises are running races, and climbing inaccessible rocks and high trees. Though nimble and strong, they never walk upright, but always stooping, a habit they get by frequently sitting in their cottages on the ground. Originally pagans, and most superstitious, they have for some centuries been Christians, and have produced many eminent and intelligent men. The manners and customs of the Laplanders in regard to marriage are very peculiar. First they seek for a maiden well stocked with reindeer—which, in case of marriage, is secured to the child by her parents—and then comes the offer. Accompanied by his father and one or more of his friends, who are to intercede for him, he makes for the hut of his intended, and waits at the door until he is summoned. His best man then addresses the father, discloses his strong affection for his daughter, and trusts he will give her in charge to him. He gives his consent. The loving couple then meet. Then come the presents, the rarest delicacies that Lapland affords—reindeer-tongue, beaver flesh and other dainties. If she accepts the presents the future marriage is arranged, but if she rejects his suit she casts them down at his feet. The full approbation of the marriage and the celebration of the wedding is often deferred for a considerable time, which they employ in courting. The object of giving time is to squeeze the bridegroom to the fullest extent (i. e., for presents, etc.). The day before marriage, the relations and friends of the bride and bridegroom resort to the bride's hut to deliver their presents. The bridegroom is bound to present the father and mother with presents—the father with a silver cup, a kettle of copper or alchymy, a bed, or, at least handsome bedding; the mother a girdle of silver, a robe of honor which they call *vospi*, a whisk which they wear about their neck, and which

hangs down to their breast, interlaced with bosses of silver called *krake*. In addition, he gives presents to the brothers, sisters, and all the near kindred, in the shape of silver spoons, silver bosses, and other ornaments of silver, for each of them must have a present if he means to obtain his bride. All things arranged they proceed to church in the following order. The bride is led by two men, her father and brother, if alive, otherwise by two of her nearest relations. She is dragged to church by them, showing sadness and dejection, and great unwillingness and reluctance to her marriage. A wedding feast follows. Each person invited contributes his share of provisions. At the feast-table no person helps himself, but receives his meat from the hand of a laplander. If the hut is not large enough for the company, they climb up to the roof of the hut, mostly boys and girls, and from thence let down a fishing-line and hook up the food. The married couple must remain a year in the service of the father: they can then set up for themselves. The father then bestows upon the daughter the reindeer which are her due, given to her in her younger days also furniture and a dowry of a hundred or more reindeer. Then all their relations return all the presents they have made. The Laps may be said to be in the full sense of the word a moral race. They have no schoolmasters. The father instructs the boy, the mother the girl. Soon after birth, they bestow on their infant, if it be a female, a female reindeer, and upon the horns they engrave her name, so as to prevent all controversies or quarrels. She receives another when she cuts her first tooth, which they call *panniker*—that is, tooth reindeer; and he who first spies the tooth is entitled to a reindeer calf. If the parents die, the nearest relation becomes the guardian.— *Selected.*

THE SHEPHERD BOY.—One beautiful spring morning a merry-hearted shepherd boy was watching his flock in a blooming valley between woody mountains, and was singing and dancing about for very joy. The prince of the land was hunting in that neighborhood, and seeing him, called him nearer, and said, “What makes you so happy, my dear little one?”

The boy did not know the prince, and replied, “Why shouldn't I be happy? Our most gracious sovereign is not richer than I am!”

“How so?” asked the prince; “let me hear about your riches.”

“The sun in the clear blue sky shines as brightly for me as for the prince,” said the youth; “and mountain and valley grow green and bloom as sweetly for me as for him. I would not part with my two hands for all the money, nor sell my two feet for all the jewels, in the royal treasury. Besides I have everything I really need. I have enough to eat every day, and good warm clothes to wear, and get money enough every year for my labor and pains to meet all my wants. Can you say the prince has more?”

The kind prince smiled, made himself known, and said, “You are right, my boy. Keep fast hold of your cheerful spirit.”

HAVE the courage to show that you respect honesty, by whomsoever exhibited.

Have the courage to wear old clothes until you pay for your new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by men.

Have the courage to prefer comfort and prosperity to fashion in all things.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, NOVEMBER 21, 1874.

EDITORIAL THOUGHTS.



THE Apostle Paul wrote to the saints of olden time, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Now, will not they who sincerely believe in the gospel of Christ be not only willing but anxious to obey its laws? We certainly think so. But how can any of us understand these laws except we be taught? And how can we be rightly taught except God appoint some one to teach us? And, again, how can we obey the rites of the gospel except there be those to whom God has given authority to act as His servants and in His name.

Except there be those who have power given to them to officiate in its ordinances, the gospel would be without power unto salvation, for its saving rites could be administered unto none of us. This power to act and officiate, when conferred by God on man is called the Holy Priesthood. They who hold this Priesthood have a right to do all things that God gives them authority to do, for all power is with Him. The rights, powers and privileges of the Holy Priesthood are proscribed, defined and bounded by God alone, and not by man nor by the laws of man. It is the right of the Great Master to define the duties of His servants and to confer what portion of His authority He may see fit on any of His sons on the earth. They who deny this deny the right of our Heavenly Father to govern this earth and His children hereon according to His divine wisdom and pleasure.

All priestly power, that God gives, is given by Him to men for the blessing and salvation of their fellow men; therefore the greater the power bestowed on the Priesthood, the greater the blessings within the reach of mankind. Where the Holy Priesthood does not exist, there the fullness of the gospel cannot be found, and there its priceless gifts are beyond the reach of men. In this respect this generation is favored above all others that have lived in ages when the priesthood only existed in part upon men, or during such times when it was entirely taken from the earth. As, for example, when the law of carnal commandments was given to the Hebrews as a schoolmaster, to bring them to Christ, or when the Priesthood was taken entirely from the people of the Eastern and Western Hemispheres, from the days of the great apostasy after the death of the apostles and prophets of the Christian era to the time of its restoration by divine power to the Prophet Joseph Smith.

The Lord does not give the same amount of power and authority to all His servants. He has set in His Church "first apostles, secondarily prophets, thirdly teachers." All are not called to be apostles. Others, not ordained to this calling, have given unto them, according to their ordination, certain portions of the priesthood, the extent of their authority being clearly defined by the word of God. Unto Peter, the representative of the Twelve, Jesus said: "I will give unto thee the

keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Again, it is recorded that, after His death on the cross, Jesus visited His disciples, when He said unto them: "Peace be unto you; as my Father hath sent me, even so send I you." He then breathed on them and said, "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained." These are the words of the Son of God, not of man. What mighty power! Who could receive greater?

This same priesthood, with all the powers thereof, has been bestowed by God on man in these days. As a result, all the blessings of the gospel are within our reach. The keys of heaven are upon the earth. The right and power to bind or loose, to forgive or retain, are held by God's servants to-day. How great is the weight of this calling! how sad will be the end of those who do not honor it! how terrible the fate of those who fight against it! But stay, consider; the children of the Latter-day Saints, to whom we are writing, are heirs unto the Priesthood. Its weight will by and by fall upon their shoulders, its power will rest upon their heads. Then is it not right for us to ask each youthful reader: are we preparing ourselves for so important a trust?—a trust which is greater than to be the guardian of the riches and wealth of a nation. Do we strive to learn the ways of God? do we seek to walk in His paths? do we endeavor to follow good example? do we shun the evil doer? do we pray to God for His Holy Spirit? do we listen to the teachings of His servants, whose places it will some day be our privilege to fill? Or are we wasting our time, neglecting our duties, forgetting our prayers, and reading the trash referred to in a late number of the INSTRUCTOR, instead of the word and revelation of God? Let each one ponder, and answer these questions honestly to his own heart, and see where he stands as a child of that kingdom which God will make a nation of kings and priests.

TO SEE DOWN A WELL.—It is not generally known how easy a matter it is to explore the bottom of a well, cistern, or pond of water, by the use of a common mirror. When the sun is shining brightly hold a mirror so that the reflected rays of light will fall into the water. A bright spot will be seen at the bottom, so light as to show the smallest object plainly. By this means we have examined the bottoms of wells fifty feet deep, when half full or more of water. The smallest straw or other small object can be perfectly seen from the surface. In the same way one can examine the bottom of ponds and rivers, if the water be somewhat clear and not agitated by wind or motion. If a well or cistern be under cover, or shade by a building, so that the sunlight will not fall near the opening, it is only necessary to employ two mirrors, using one to reflect the light to the opening, and another to reflect it down into the water. Light may be thrown fifty or a hundred yards to the precise spot desirable, and then downward. We have used the mirror with success, to reflect light around the house to a shaded well, and also to carry it from a south window through two rooms and then into a cistern under the north side of the house. Half a dozen reflections of light may be made, though each mirror diminishes the brilliancy of the light. Let any one not familiar with the method try it, and he will not only find it useful but a pleasant experiment. It will perhaps reveal a mass of sediment at the bottom of the well that has been little thought of.

THE MERRY LITTLE SEED-EATERS.

"The plummy people
Most in woodland solitudes delight,
There to make ready for their pretty birdlings."

AND Mr. and Mrs. Finch were no exception to the general rule, though with them there was an eye out for neighborhood sociabilities. They have a special fancy for buds of certain goodly trees on which the farmer spends much time and care, and in this way have earned a reputation for thieving, culminating in a very ugly nickname of "pick-a-bud."

The family connexions of this harmonious pair are respectable: there is a large circle, both in this country and abroad, and poets and naturalists have written much in their praise. The chaffinch and the goldfinch are however "leaders" in finch society, and can truly lay claim to no little native talent and decided beauty in the matter of personal appearance. This sober couple arranging household affairs so quietly, have been termed "robust and clumsy creatures." They hold, as do their fellows, peculiar ideas of freedom and self-appropriation,

not entirely agreeable to human codes, and see no harm in selecting the fairest of the seedling buds: there is an extenuating feature in their robberies—such buds as produce leaves only are rejected, they fancy only those containing the embryo of the future blossom; by this procedure, though the tree can bear no fruit, the foliage comes out as usual. Now if the leaves, the lungs of the plant, had been eaten, the owner would have lost, not only the fruit of the tree, but also the tree itself.

Mr. and Mrs. Finch so busy in family matters did not at once make up their minds to the present arrangement; there was a good deal of flitting to and fro among the trees of the wood, and no little chattering, bird-fashion; but their "call-notes," when endeavoring to make themselves agreeable are said to have a touch of pathos, which in the present case were to some purpose, and now the lively little couple are full of sweet concern arranging in comfortable quarters everything usual with bird fathers and mothers, for the small,

helpless things who will by-and-by be pleading for food.

A worn and somewhat dismantled cedar tree is the chosen spot; already the foundation of their basket-castle has been laid, and for days the small artisans have been busy enough collecting dry sprigs and strong, thread-like grasses, interlacing with skill the heavier materials, until the home-place grown to usual proportions outwardly, will now demand the finer finishing within. Upholstering among the feathered folk is never shabbily done: with inbred art and tact they seize upon everything suitable within reach—bits of wood, tufts of hair, and the daintiest mosses that keep beside water-courses an

eternal freshness, are all laid under tribute. Of these, what linings and couches cannot be fashioned, and how neatly rough corners can be covered, so that baby limbs may never feel a scratch.

Our lively pair seem to have a great deal of sunshine in their composition: how full of cheerfulness is every movement, how harmonious their labors: one sits upon the warder's tower, regarding with calm content the progress of their mutual care—no doubt the tall, rough post decided the selection of the



"houseplace;" perhaps there they sung their little love-song, pluming their richly-tinted feathers, and valued it as a future resting-spot where they may in turn trill out sweet notes to comfort and encourage each other while watching the pretty bluish-white eggs, and later, when having satisfied the birdlings' hunger, they retire for rest.

We read that our small artisans have richly-tinted coverings, sporting a lovely black cap, contrasting finely with the crimson of the breast, while the throat, back and shoulders of gray tone down the stronger colors. Under the chin we find a tiny tuft of black, soft and rich as the glossy head-gear.

Though decidedly social abroad among their kind, they never admit the presence of a third party into their households; such an attempt would be considered indecorous in the extreme, and would be surely punished; flirting, though occasionally winked at in some other bird-circles, is never tolerated among finches.

It must not be omitted that these small creatures live mainly upon the seeds of the ash and beach; cedar-trees also afford them many choice bits. They are very affectionate in the family relation, often retaining a mutual regard for years, and year after year uniting in household cares as regularly as spring returns. As they raise but one brood each year, the baby-birds remain in the home-nest, maintaining the friendliest relations with their parents all through the autumn and winter, but when balmy days come round separating to select a partner, and address themselves to the personal supervision of a new household.

The birds possess great powers of imitation, and can be taught many new airs and to trill with marvelous power. They are about seven inches in length and usually rather shy in their habits. What busy, happy lives they lead. Each and all have their appointed tasks, their little life of song and flight, and joyous household cares, and not "one of them falls to the ground" unnoted by the loving Father's eye.

A REMINISCENCE.

BY J. H.

ONE might suppose, by looking at the little gentleman in the picture on our next page, that the life of a sailor is one of the easiest and most pleasant imaginable; but our sailor in the picture is a holiday sailor, or, in other words, he is only playing the sailor. You all know how pleasant it is to play the soldier or sailor, and from reading fancy sketches of the life of the "jolly tars," many boys think they would like to go to sea, or to be sailors. But you who have read "A Boy's Voyage Around the World" are well aware that few callings or professions have more unpleasantness connected with them, and, however pleasant it may be playing sailors by going boating when the weather is fine and calm, there is perhaps no calling in the world fraught with so many dangers as that of the sailor, as the writer of the present sketch knows by experience. But now for my reminiscence.

When a child, between three and four years old, I awoke one night, and the room I was in presented the appearance of a ship, the fore part of which was under water. I was standing on the after part, called by sailors the starboard side of the quarter deck, and, to my left or port side of the ship there was a light, by which I was enabled to see that a great many people were swimming about in the water. The place where the light was seemed to be the only way of escape, all around being as dark as the darkest night. Little did I then think that the horrors so vividly foreshadowed in that fearful vision

would be fully realized in the experience of my after life; but so it proved.

It was in the month of November, 1851, that, in company with my father, one of the ship's officers, I first went on board the *Birkenhead*, a large ship belonging to the British navy, which was used for carrying troops from one part to another of the dominions of the British sovereign. At that time Great Britain was at war with the Kaffirs, a wild tribe living in Cape Colony, an extensive tract of country in South Africa, for which place the *Birkenhead* was destined, carrying troops to reinforce the British soldiers already there fighting the Kaffirs.

Before starting for Africa, we sailed to Sheerness, a naval station on the Isle of Thauet, situated at the mouth of the river Thames. On arriving there we took on board the crew of the *Waterloo*, and brought them to Portsmouth to man the *Britannia*, those ships being at that time among the finest and largest in the British navy.

On reaching Portsmouth, the *Birkenhead* coaled from the coal ship *Malabar*, and then went to Spithead, whence, after taking on board some provisions and a few soldiers, we sailed, on Jan. 2, 1852, for Ireland. The West India mail boat *Amazon* sailed from Southampton on the same day, and she was destroyed by fire in the Bay of Biscay. I have no doubt that the *Birkenhead* and *Amazon* passed each other in the English Channel, which divides England from France, and upon which ships from all parts of the world sail to London.

I shall never forget the feelings I experienced the first morning after starting. It was blowing a stiff south-wester, and the ship going head to the wind, which caused her to pitch fearfully, and every time she pitched it seemed to me that the waves must roll completely over her, and I thought I would much rather be on the land. I well remember how grim the rocks looked on the coast of Cornwall, with the sea dashing against them and the spray rushing up their rugged sides; the impression made on my young mind I never shall forget.

On Monday, the 5th of January, we entered Cork harbor, to coal ship and embark the soldiers for the Kaffir war. It was blowing and raining very hard, and while hauling alongside of the coal ship the hawser, or rope used in hauling the ship, parted, and one piece of it struck a marine named Cooper, inflicting a severe injury on one of his legs.

After taking on board our coal and all the troops allotted to us, we set sail for the Cape of Good Hope. We had a terrible passage until we arrived at the island of Madeira, our deck having been once swept clean of everything it contained by a huge sea washing over it. We were reported lost by the mail boat from Southampton, which also informed us of the burning of the *Amazon*, the steamer which, as I have already told you, sailed on the same day that we did.

After putting things straight, and buying a supply of fruits, and of the beautiful artificial flowers made in the nunneries on the island of Madeira, we sailed for Sierra Leone, a country on the west coast of Africa, which we reached in safety. From Sierra Leone we sailed for St. Helena, a small island in the South Atlantic Ocean, to which Napoleon the first was banished, and where he died in the year 1820. While there I visited his grave, at a place called Longwood, and talked with the old people who knew him.

St. Helena is called the Inn of the Ocean, being situated about mid-ocean between Africa and America; and, although the island is but a towering rock, Providence has blessed it with beautiful springs of water, and on this account between three thousand and four thousand ships of all nations call

there for water in the course of one year. St. Helena is so steep all around it that you can only land at James Town, on its north side, and it takes good seamanship to get close to town, and to prevent getting on the outer bank, with forty fathoms of water. James Town is situated at the mouth of a small valley, or, more properly speaking, a canyon, the sides of the mountains being so nearly perpendicular that the road is cut zigzag in the solid rock, something like some of the canyon roads in Utah. On the tops and sides of these mountains are frowning batteries of heavy ordnance.

It was in the fall of 1851 that I was at St. Helena, and I spent two days on shore. Our object in going there was to procure provisions for the English men-of-war stationed on the west coast of Africa, and while on shore I walked up to the top of Ladder Hill, by way of what is called the Ladder, which contains over six hundred steps. To say my legs ached conveys a poor idea of how I felt when I arrived at the top. After resting a little while I looked around and examined the fortress. It was beautifully clean and the guns were of heavy calibre.

After coaling and watering at St. Helena, we sailed for the Cape of Good Hope, which we reached in safety, anchoring in Simon's Bay on the afternoon of the 24th of February, 1852. We disembarked some of our troops, and then hauled alongside the *Seringapatam*, the coal ship at Simon's Bay. We not only filled our coal bunkers, but we stacked coal on the upper deck, to be used first, so that we might have enough to take us to Algoa Bay and Port Natal, for which points the remainder of our troops were destined.

On the evening of the 25th of February we steamed out of Simon's Bay, and the crew turned in feeling as secure as if on shore. The watch was relieved and all went prosperous till about 2 o'clock on the morning of the 26th, when the ship with a loud crash struck a rock with such force that the sailors were knocked out of their hammocks. I was sleeping in the starboard paddle box with my father. He jumped up at the first alarm and dressed, and finding that I did not stir, he told me to be quick and dress. I was too young to realize the danger of our position, but the anxiety evinced by the manner and tone of voice in which my father spoke to me made me feel for the moment that there was cause for fear, but little did I imagine that the vision mentioned at the commencement of this article, and which I had had six or seven years before, was about to be fully realized. I hurriedly got on my pantaloons which, with my shirt, was all the clothing I usually wore on board ship, and then my father and I hastened on deck, where we found most of the men and officers already assembled. My father took me to the after part of the ship, and placing me in the gun room berth, he went to try and render assistance. While there the ship gave two terrible rolls, which, I believe, cut her in two on the rock. My father returned to me in a short time and told me that we

must get out of her, meaning the ship, and taking me by the hand led me on to the quarter deck, which was crowded with soldiers. A military officer told my father that he would see me safe, and placing my hand in that of the officer, my father left me, and I never saw him afterwards. He was lost while endeavoring, with the aid of some of the men, to get the paddle-box boats into the water.

Something told me to make for the gangway, and acting on the impulse of the moment, I slipped from the care of the officer who had charge of me, and did not stop when he called me. While I was getting to the gangway I heard the water rushing into the ship, and also heard the people below calling for help, the ship all the time trembling like an aspen leaf. I was guided to the gangway by the glimmer of a light from a lantern, the soldiers making way for me as I tried to push my way among them. When I reached the gangway all of the women and children, except one woman and her child, were in the second cutter. I recognized the voice of a man named Daniels, and I asked him not to shove off without me; he

promised that he would not and called to me to come along. It being very dark, and the boat sometimes above and at others far below me, on account of the ship being fast on the rock, and a tremendous sea rolling, I was afraid to attempt to get into the boat. As the boat rose on a billow Daniels called to me to jump. I hesitated, but as the boat sunk below the gangway he caught my leg, and over I went, striking on the gunwale of the boat, between it and the ship. How I got into the boat I do not know; it is one of the strangest things imaginable that I was not crushed between the boat and the ship. On the rising of the boat the last woman and child were passed in, and we shoved off from the ship.

By this time horses and men were swimming about in the water together, and every now and then we would hear some poor fellow give a piercing shriek, as a shark took off his leg or bit him in the side. The sharks were very numerous, and it was told me in 1857, and also in 1858, both at Algoa Bay and at the Cape of Good Hope, that when divers went down to endeavor to get the treasure and to remove the engines that were on board the *Birkenhead*, the sight was so horrible that they could not remain below on the wreck, for when the ship sank, the water rushing into the compartments had mingled men and sharks together, and becoming entangled with pieces of the wreck, they were all drowned. One diver stated that he would not go down again for the ship and treasure; and if men accustomed to such sights could not bear it, it must have been horrible.

(To be Continued.)

Work is the weapon of honor, and he who lacks the weapon will never triumph.



Questions and Answers

ON THE BIBLE.

BOOK OF JUDGES.

LESSON LXXVI.

- Q.—What did the Lord tell Gideon to do?
 A.—To proclaim to the people that all who were afraid might return.
- Q.—How many left after this proclamation?
 A.—Twenty-two thousand.
- Q.—What did the Lord then say?
 A.—That there were still too many people.
- Q.—What did He require of Gideon?
 A.—That he should take them down into the water.
- Q.—For what purpose did he do this?
 A.—To see how they would drink.
- Q.—How many lapped the water like a dog, putting their hand to their mouth?
 A.—Three hundred.
- Q.—How did the rest drink water?
 A.—They bowed down on their knees.
- Q.—Which of these did the Lord choose to deliver Israel?
 A.—The three hundred.
- Q.—What was done with the rest?
 A.—They returned every one to his tent.
- Q.—How was Gideon convinced once more that he should not fear?
 A.—He overheard a dream told by one of the enemy's host.
- Q.—How many companies did Gideon divide the three hundred men into?
 A.—Three.
- Q.—What did Gideon put in every man's hand?
 A.—A trumpet, with empty pitchers, and lamps within the pitchers.
- Q.—What were the three hundred to do when Gideon blew his trumpet?
 A.—To blow with their trumpets on every side of the camp.
- Q.—What were they to say at the same time?
 A.—"The sword of the Lord and of Gideon."
- Q.—What did they do with the pitchers?
 A.—They broke them.
- Q.—In which hand did they then hold the lamps?
 A.—Their left hand.
- Q.—What did they hold in their right hands?
 A.—The trumpets.
- Q.—When the three companies did as Gideon commanded what was the result?
 A.—The host of the enemy ran and cried and fled.
- Q.—What did the Lord do?
 A.—He "set every man's sword against his fellow even throughout the host."
- Q.—To whom did Gideon send messengers to come down against the Midianites?
 A.—To the men of Ephraim.
- Q.—Whom did the men of Ephraim slay?
 A.—Two princes of the Midianites.
- Q.—What were their names?
 A.—Oreb and Zeeb.
- Q.—Whom did Gideon ask for loaves of bread for the men that followed him?
 A.—The men of Succoth.
- Q.—What answer did the princes of Succoth make?
 A.—"Are the hands of Zebah and Zalmunna now in thine hand that we should give bread unto thine army?"
- Q.—What then did Gideon say unto them?
 A.—That he would tear their flesh with the thorns of the wilderness and with briers.
- Q.—When did he promise to do this?
 A.—When the Lord had delivered the Midianites into his hand?

Questions and Answers

ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON LXXVI.

- Q.—What did the king do after he awoke?
 A.—He preached unto the people who had assembled by command of the queen.
- Q.—Who were converted at this time?
 A.—All his household.
- Q.—What did he do to help Aaron and his brethren in their labors?
 A.—He sent out a proclamation ordering the people not to molest them.
- Q.—After this what did the sons of Mosiah do?
 A.—They went from house to house preaching the word of the Lord.
- Q.—What success attended their labors?
 A.—Thousands were brought to a knowledge of the truth, and repented of their sins.
- Q.—What success did they have in preaching to the Amalekites?
 A.—They converted only one.
- Q.—How many were converted of the Amulonites?
 A.—None.
- Q.—What name did those Lamanites who had been converted take upon themselves?
 A.—Anti-Nephi-Lehi.
- Q.—Why did they do this?
 A.—That they might be distinguished from the rest of the Lamanites.
- Q.—What part of the people besides the Amulonites and Amalekites were not converted?
 A.—The people in the land of Helam and in the land around about.
- Q.—What did the people of Amalek and Amulon stir up these Lamanites to do?
 A.—To rebel against their king.
- Q.—When did the king die?
 A.—The same year that the people rebelled.
- Q.—Who was his successor?
 A.—His son.
- Q.—What was his name?
 A.—Anti-Nephi-Lehi.
- Q.—What did this king command his people to do?
 A.—To make no preparations for war that they might not stain their swords with blood.
- Q.—What did he advise?
 A.—He advised them to bury their swords that they might be unstained.
- Q.—Did they do as he advised?
 A.—Yes; they took off their swords and all their weapons of war.
- Q.—Did the rebellious Lamanites and the Amalekites and Amulonites still approach?
 A.—Yes; they were determined to overthrow the people of Anti-Nephi-Lehi.
- Q.—How did the people meet the enemy?
 A.—They went forth and prostrated themselves, and called upon God.
- Q.—While they were in this attitude what did their enemies do?
 A.—They fell upon them and began their slaughter.
- Q.—How many did they kill in this way?
 A.—One thousand and five.
- Q.—When they saw their brethren would not flee but praised God even when dying, what did they do?
 A.—They ceased the slaughter and threw down their weapons.

BLUE COAT BOYS.

THE blue coat boys were not United States soldiers in uniform, but boys of all ages between seven and fifteen, and this was the uniform they wore—a blue coat or tunic, bright yellow petticoat, yellow stockings, a red leathern girdle about the waist, a white cravat about the neck, and on the head a little round, black woolen cap.

How many of these boys were there? where did they live? why did they wear so strange a dress? They lived in London, about one hundred years ago, dozens upon dozens of them; they were all members of a school known as Christ's Hospital (a strange name for a school), and their peculiar dress was the regular school uniform; they were charity scholars, brought from poor and respectable homes, to receive as good advantages as England could give even to her wealthier sons, and to be fitted for entrance into the highest universities of the land. The school still exists in London, and blue coat boys may be seen there to-day, but those of whom I am going to tell you belong to the old time.

The little seven-year-old boy, fresh from the home love and petting, here found himself surrounded by a multitude of strange faces, numbering five or six hundred, sometimes as many as eight hundred. How awkward it must have seemed to him at first, when even the familiar garments which mother's hands had made must be laid aside and the quaint school garb assumed! I can fancy such a one, going over the great building for the first time, accompanied by an older scholar, who would explain to him the wonders of the place.

He would hear how this old building had been a home of the Grey Friars, an order of monks, whose uniform was of the color indicated by their name—he would be shown into the boys' bed-rooms, and told that these were monks' cloisters, where they counted their beads and said their prayers and did their penances. At certain places he would be stopped to listen to frightful details of the scenes that had been enacted just there, among these old monks in the ages gone by.

Then he would be told how, after the monks had been suppressed, the boy-king Edward VI (whose memory all little students of English history learn to love), had, just a few months before his death, established in these old buildings, this school for boys; he would have his attention drawn to the brass medal-like buckle which fastened his red leathern girdle; and the boy-face on it would always thereafter be associated in his mind with Edward VI, whom it was intended to represent. He would be taught to distinguish the monitors by their badge. Guess what this monitor's badge was. You never will: so give it up, and I will tell you. It was and still is, a *superior style of shoe-string!*

Had these blue coat boys any holidays? Yes; there was Christmas, when they clubbed their funds together and bought such refreshments as their means would allow, when even the penniless ones came in for a share of the good things, as they sat around the fire and told stories; then, on Christmas night, when the little ones had retired at their usual hour, seven o'clock the monitors and older boys went through the halls and bed-rooms, singing their Christmas carols, until, as one of their number wrote years afterwards, when he was no longer a boy,—“I seemed to be transported to Bethlehem, and to hear the voices of the angels as they sang to the shepherds.”

There was Easter, when the whole school marched in solemn procession through the London streets and were received by the Lord mayor in his stately robes, who dispensed to each child cake, wine, and a shilling. That was a red-letter day,

you may be sure, Then there were several days preceding Good Friday, when they “supped in public,” and any person in the city might come to witness their proceedings; not so very stately a performance one would think, when he is told that they ate from wooden trenchers and the meal to which the public was invited as spectators was simply a meal of bread and cheese.

Lastly, there were the holidays known among them as whole leave days, when there were no studies and *no dinner*. This suited admirably the boys who were within walking distance of friends and parents, but those who had no other retreat but the school may well be excused if they longed for night and snupper. It was bright enough at first; breakfast over, they wandered away to a famous bathing place, known as the New River; here they bathed and dived and swam, getting themselves appetites; then they came out of the water and watched the cattle feeding in the meadows, the bees gathering their stores of sweets from the flowers, the birds finding their supplies of seeds and grubs—all things around had something to eat—the very sight made them the hungrier. How long the afternoons were; they looked in the bright shop windows, and then went to the Tower, where was a famous menagerie, and where they might watch the lions, for the keeper of the menagerie understood that blue coat boys were always to be admitted free of charge, whenever they applied for such a favor. I cannot think those holidays without dinner were red-letter days.

Did they make much progress in their studies? Some of the brightest names in English literature belonged to men, who, in their childhood, were blue coat boys. It would be an interesting study for those of you who have leisure and taste for these things, to hunt up some of these names. Let me give you a few hints. One of them became a prominent English bishop. The initials of three, who became famous as poets and prose writers, were, C. L., S. T. C. and L. H.

What did they read? It was before the days of children's magazines and children's literature, but they had Robinson Crusoe and the Arabian Nights.

They had some laws which were peculiar to themselves: these laws or traditions, handed on to each new-comer, and thus passing from generation to generation, were rigorously observed by all.

Among these traditions was the abstaining from all fat meats, and the refusal to eat certain kinds of sweet cakes. No one could tell how these traditions originated. The boys were strictly allowed in the manner of food, and we are told that this allowance was “cruelly insufficient;” so much meat placed upon each plate, part lean, part fat; this fat was known among the boys as “gag,” and no matter how hungry he might be, nor how much his appetite might crave it, no blue coat boy would willingly be a “gag-eater.”

There is a touching story told of one who acquired among the other boys the reputation of a “gag-eater;” it was noticed that he quietly gathered up, after the meal, every bit of fat left on the plates of those who sat at the same table with him. self; the hungry boys were not likely to leave a particle of bread, yet, if they had, the smallest bit of crust was never overlooked by him; all these scraps were placed in a blue-checked handkerchief and the handkerchief on a bench by the side of his bed; the boys watched to see him eat it, but they only saw the scraps accumulating; it was rumored that he ate at night when others were asleep, but in this he was never detected. The “gag-eater” became odious to his fellows, he seemed a studious, gentle-hearted boy, yet they shunned him.

no one would play with him or associate with him; he ate "strange flesh;" at length it was noticed that the blue-check handkerchief and its contents were regularly carried away, when he had leave of absence. His footsteps were traced by some of his school-fellows to the poorest part of the town, into a wretched garret; and when the whole matter was revealed, it was found that the parents of the poor boy had become so reduce dthat they were in danger of starvation, and the weekly supply of scraps in the blue-checked handkerchief was gladly received and eagerly devoured by the two old people. Honor to the brave "gag-eater!" I am glad to add that the school authorities came to the relief of his parents.

LAUGHTER.

WE may range the several kinds of laughers under the following heads:—The dimplers, the smilers, the laughers, the grinners, the horse-laughers. The dimple is practised to give a grace to the features, and is frequently made a bait to entangle a gazing lover; this was called the Chian laugh. The smile is for the most part confined to the fair sex, and their male reinue. It expresses our satisfaction in a silent sort of approbation, doth not too much disorder the features, and is practised by lovers of the most delicate address. This tender motion of physiognomy the ancients called the Ionic laugh. The laugh among us is the common *risus* of the ancients. The grin, by writers of antiquity, is called the Synerusian; and was then, as it is at this time, made use of to display a beautiful set of teeth. The horse-laugh, or the Sardonic, is made use of with great success in all kinds of disputation. The proficient in this kind, by a well-timed laugh, will baffle the most solid argument. This, upon all occasions, supplies the want of reason; is always received with great applause in coffee-house disputes; and that side the laugh joins with is generally observed to gain the better of his antagonist.— *Steele*.

CHARADE.

BY HENRY G. REYNOLDS.

I AM composed of 13 letters:

- My 1, 4, 5, 5, 11, 10 is a covering for the hands;
- My 2, 7, 4, 11 is a lake in the United States;
- My 9, 13, 5 is an insect;
- My 5, 4, 10 is a useful metal;
- My 7, 9, 5 is a small animal;
- My 8, 11, 3 is a color;
- My 3, 12, 5, 2 is a fruit;
- My 1, 12, 5 is to rub your feet on;
- My 5, 2, 12 is used as a beverage;
- My 3, 2, 11, 7 is an animal;
- My whole is the name of Sea.

THE answer to the Charade published in Number 22 is MEMPHREMACOG. We have received correct answers from Sarah Jensen, Brigham City; Edith Thurston, Hyde Park; James Lowe, Smithfield; I. L. Burnham, Richmond; and Elizabeth Brooks, M. E. Letham, Ellen Culmer, Rebecca Noall, B. Y. Hampton, Jr., Alex. Wright, J. D. Irvine, H. G. Reynolds and H. Stauding, Salt Lake City.

THE good of a man's life cannot be measured by the length of his funeral procession.

Selected Poetry.

BABY PLAYING BEAR.

Oh, what a funny little bear!
Here he comes mouth open wide,
He has four teeth, I do declare!
Let me find a place to hide.

Oh, what a cunning little bear!
See him stand upon two feet!
Now he is looking everywhere—
Ah! he spies out my retreat.

Oh! what a savage little bear!
How he pounces on the rug!
He will bite and pull out hair,
But I do not mind his hug.

Oh, what a funny little bear!
Barnum has none half so funny;
For raw meat he does not care,
But he's fond of bread and honey.

Oh, what a darling little bear!
He is only one year old;
He has blue eyes and yellow hair,
And he's worth his weight in gold.

Oh, what a sleepy little bear!
Let me kiss his rosy feet.

Oh, what a roly-poly bear!
He is good enough to eat.

DOLLAR MARK.—The theory of a writer in the *Atlantic Monthly* is that the two parallel upright marks may be traced back to the pillars of Hercules, and the S-like figure to a scroll entwined around them (§). According to tradition, when the Tyrian colony landed on the coast of Spain and founded the ancient city Gades, (now Cadiz), Melcarthus, the leader of the expedition, set up two stone pillars as a memorial, over which was built a temple of Hercules. Centuries later, when Charles V. became Emperor of Germany, he adopted a new coat of arms, in which the pillars of Gades occupied a prominent position in the device. Hence, when a new coin was struck at the Imperial Mint, it bore the device, two pillars with a scroll entwined around them. Hence, our dollar mark.

BEAUTY is as summer fruits, which are easy to corrupt and cannot last; and for the most part it makes a dissolute youth, and an age a little out of countenance; but if it light well, it it makes virtues shine and vice blush.

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,
EVERY OTHER SATURDAY.

GEORGE O. CANNON, EDITOR & PUBLISHER.

TERMS IN ADVANCE

Single Copy, per Annum — — \$2 00.

Office, South Temple Street, one block west of Tabernacle,
Salt Lake City, Utah.

All Communications to this Office should be directed,
"EDITOR JUVENILE INSTRUCTOR."